

THE <sup>27</sup>  
**Lying Spirit**  
AND  
**FALSE ASPERTIONS**

Turned home again.

Or an Answer to two Reviling Letters about the  
*Peoples Right to Tythes*, sent to the People call'd *Quakers*  
in the Vail of *Belvoir* by *Clement Nedham*, a *Presbyterian*; who  
wrikes himself, *A Farmer in the County of Leicester*.

Wherein I have shew'd according to Scriptures, what spi-  
rit it was that brought up *Tythes* among the *Christians*, so call'd.

And that those that brought them up since Christ put an  
End to them were not in their Right Senses, but were made Drunk  
by drinking of that spirit of error that made them do they knew not  
what, and consequently their Examples not to be followed.

With an *Addition*, shewing, That the *Impropriator* hath less Right  
to *Tythes* then the *Poor* or *Priest*, if less can be.

With a few Words in Love to all those that send their Sons to those  
Places call'd *Universities*, with an Intent to make them *Ministers*.

Also a Copy of a Letter sent to *G. N.* in manuscript, wherein his Unhansom and  
Unchristian-like Dealings may be seen. With a short Postscript to the Reader

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By *J. W.* a *Lover of Truth* and all *Men's Sou's*,  
Whose outward Being is in the Vail of *Belvoir*, and County of *Leicester*.

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Wherefore the Lord said, *Forasmuch as this People draw near me with their  
Mouthes, and with their Lips, do Honour me, but have removed their Hearts far  
from me, and their Fear towards me is taught by the Precepts of Men; therefore  
behold I will proceed to do a Marvellous Work amongst this People, even a Ma-  
rvellous Work and a Wonder: For the Wisdom of their Wise Men shall perish,  
and the Understanding of their Prudent Men shall be hid. For it is written,  
I will destroy the Wisdom of the Wise, and bring to nothing the Understanding  
of the Prudent,* Isaiah 29. 13, 14, 1<sup>st</sup> Cor. 1. 19.

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# THE HISTORY OF THE

PROGRESS OF THE

ARTS AND MANUFACTURES

IN THE KINGDOM OF GREAT BRITAIN

FROM THE EARLIEST PERIODS TO THE PRESENT

BY J. H. P. [illegible]

LONDON: [illegible]

18[illegible]

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# TO THE READER.

READER,

**I** Was not forward in meddling with this Giant, who boasted and domineered over me; had it not been for the Truth's sake I could have been silent; but the Love that I bear to it constrains me to bear my Testimony (though not with inticing words of Man's Wisdom) against Deceit and Oppression: And so I desire thee to mind the Inspiration of the Almighty, for that gives an Understanding: It is the Spirit that reveals the deep Things of God, 2 Cor. 2. And as thou turnest thy Mind inwards, to be acquainted with its Teachings, it will let thee see the Way that a Wafaring Man, though a Fool, cannot err in; and so thou wilt come to see the Rice, Ground, Bottom and Foundation of things, and that is the Right Way to begin to build: and not to build upon Popish Authors, or to take Drunken Men for thy Example; I mean such as were Drunk by drinking that spirit of Error that led from God into an Heap of Confusion, which is Babylon: And by the Spirit of Truth thou mayst see, as thou mindst, what it was that strove with the Old World before the outward Law was added, which Law was added because of Transgression, & was to continue until the fulness of Time, that God sent his Son a Light into the World, to end the Types and Shadows, Tythes and Offerings, that that Law required. So Reader, I desire thee to take notice, That Christ put an End to Tythes; and who brought them up

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again in this following Treatise I hope thou mayst see, even him whose Coming is after the Working of Satan, with all Power, Signs and Lying Wonders, 2 Thes. 2. (Hast thou not heard of the Papists working Miracles) [Mark] He had Power; What Power, may some say? I answer, Power to deceive and beguile by his Signs and Lying Wonders, and then to make Laws for the Continuance and Upholding of that which he had gotten by Deceit. And people, when I speak of Babylon, Antichrist or Beast, I mean that spirit of Error that led from God; for it hath several Names; because of its several wayes of workings; Satan hath many Wiles, and so he hath many Names: And there are but two Spirits in the Ground, the Spirit of Truth, and the Spirit of Error; and Christ is the Truth, who hath many Names and Offices, all which is to lead into a Holy Life; but the spirit of Error leads into an Unholy Life; so they may be known by their Workings in Man and Woman: And Happy are all they that come to be redeemed from under the Power of Satan, Beast and Antichrist in themselves; for there they are while people live in Sin, and there their Fall must be: For Christ hath determined to bind the Strong Man armed, and to cast him out of the House, and to take the Possession himself: And so people, we are not speaking of the Fall of Kings and Rulers from their Thrones of Justice; but of the Fall of the Beast, Whore and Antichrist in Man and Woman; and this will hurt none, to have that destroyed which keeps from God. And therefore I exhort all that love their own Souls, to wait low in their Minds, that they may feel Christ Jesus exercising his Offices in them, which is to destroy the Works of the Devil, and to bring in Everlasting Righteousness.

J. W.

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THE  
**Lying Spirit**  
 And FALSE  
**ASPERTIONS**  
 Turned Home again.

OR

An Answer to Two Reviling Letters about the  
*Peoples Right to Tythes*, sent to the People call'd *Quakers* in the *Vail of Bellvair* by *Clement Nedham*, a  
*Presbyterian*; who writes himself, *A Farmer in*  
*the County of Leicester.*

Friend Nedham,

**A**lthough thy *Postscript* be the last, yet it concerns my  
 first Letter sent to thee: I might say something to thy  
 Reviling Words in it, but having written something to  
 thee in a Letter, and knowing it was the Practice of the *Scribes*,  
 and *Pharisees*, and *Out-side Professors*, to Revile the  
*Children of Light*, and to count them *such as knew not* Joh. 7. 49.  
 the Law, at present I may pass them by; only take notice of this

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by the way, That if I had been so ignorant, as in thy Eyes I seem'd to be, it had been thy place to have written or spoken something to me in particular; that had been the best way for thee to have mannaged thy Design to have convinced me of my Error, if in one I had been; but thou hast directed thy Reviling Words to others, and not a word to me in particular; wherein thou hast manifested thy Folly and Ignorance in mannaging thy Design; but it is like my Confidence offended thee: yet I must tell thee, *I am as Confident as ever I was, yea, and more Confirmed*; for since thou didst write thy Reviling Pamphlet; the Lord hath opened my Understanding more then before, to see beyond thy Trash and Rome's Trumpery, insomuch that I have Cause to say as Christ said, *I thank thee, Mat. 11. 25.* *O Father, who hast hid these things from the Wise and Prudent, and hast revealed them to Babes and Sucklings*: And in this is that Scripture fulfilled that saith, *All things work together for Good to them that love God.*

And as concerning thy new start-up Question, which thou sayst, *I writ nothing at all unto.*

*Answer,* If the Mysteries of the Kingdom had not been hid from the Wise and Prudent in their own Eyes, as in all Ages they were, thou mightest have seen that I had written something to the Substance of thy Matter: *But the Blind cannot see, nor the Deaf Adder hear, although the Charmer charm never so wisely.* And further, as concerning thy Question; Christ himself did not alwayes answer the Questions that thy Brethren the Scribes and Pharisees, Chief Priests, and those who thought they had the Law on their sides, asked him, when they thought to ensnare him; but sometimes he answered one Question by asking another, *Mark 11. 29.* and thou thy self hast seem'd to do so in thy Book. And now whether thy Question about the People's Right to Tythes may not be answered with a Just Demand from thee, *What Right the People of thy Perswasion had to take away the Bishops Lands from them?* If thou sayest, *The Bishops had no Right to them, because contrary to the Practice of the Bishops in the Primitive Times, who were*

were not to be Covetous, nor given to Filthy Lucre, 1 Tim. 3. The same say we by the Priests concerning Tythes.

And seeing thou hast made thy self so busie, as few I think might worse have done, I might proceed to ask thee, *What Right thou or the People of thy Perswasion had to Sell or Buy some men's Free-Lands? And whether the King and his Laws have not been favourable to thee and some of thy Party?*

And further concerning thy Question; Do not those that buy Land buy every Part and Parcel, with all that thereunto belongs? And are they tyed by their Deeds to pay their Tenths, yea, or nay? If nay, how are they Thieves and Robbers for detaining that which they never came in Covenant with any to pay? And as to the Intents of Every Buyer and Seller, thou hast stretched too far; For how knowest thou the Intents of those that sold or bought Land some Hundreds of years since, further then their Deeds or Writings make mention? And we performing our Covenants according to our Deeds and Leases, are clear from thy false Asper-tions.

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**I** Have taken notice of thy second Letter, and there I find, that thou sleightest those thou countest to have much more Reason then I have, as much or more then thou dost me (in these words) thou sayest, *Thou art to Thank that Author for thy Information of several Kings, that made Laws for the Payment of Tythes: To which thou art pleas'd to make Five Demands, but being answered by T. R. I shall not need to meddle with them at present; for my Intent is to speak to the Ground of the Matter, and so I take notice of thy following words; thou sayest, Thou art still to thank the same Author for thy Information, that King Steven by his Charter gave Tenths for the Pardon of his Sins; and the like by Ralph Bishop of Chichester, for the Health of his Soul; and that Walter Clifford, in the time of King John, gave the Tenths of Hammer-sen for the Health of his Father's Soul.*

And now, for thy better Information, first consider, That Christ Jesus, the pure Law-giver, was the End of that Law that gave Tythes; secondly, consider what spirit was got up when those things above mentioned were done. For Proof of the first I might produce many Scriptures; but I desire thee and thy Reader to take notice of a few, and peruse them at your Leisures, *Romans 10. 4. Galatians 3. 10, 11, 12, 13, 19.* Wherefore then serveth the Law? *It was added because of Transgression, till the Seed should come to whom the Promise was made: Further, see Hebrews Chap. 7, 8, 9.*

And as to the second, which is to shew what Spirit was got up when these things above mentioned were done; consider what the Apostle saith, *Acts 20.* he Exhorted the Elders of the Church, *To take heed unto themselves, and to all the Flock over the which the Holy Ghost had made them Over-seers; for he said, That after his Departure grievous Wolves should enter in among them, not sparing the Flock: Also, of your own selves (said he) shall Men arise, speaking perverse things, to draw away Disciples after them.* And  
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in 2 *Thef.* 2. he said, *The Mystery of Iniquity doth already work; only he who now letteth will let until he be taken out of the way; then shall that wicked one be revealed, whom the Lord shall Consume with the Spirit of his Mouth, and destroy with the Brightness of his Coming*: So take notice, the Apostle foretold of the coming up of the Mystery of Iniquity, and of its being consumed and destroyed again by the Brightness of the Lord's Coming. In 1 *Tim.* 4. the Apostle spake of some, that should depart from the Faith, giving heed to *Seducing Spirits and Doctrines of Devils*, forbidding to *Marry*, and commanding to *abstain from Meats*: And dost thou think the Apostle did not see the rise of the *Papists* or *False Church*, when he spake these words. Further, *Paul* writ to *Titus*, *Not to give heed to Jewish Fables and Commandments of Men, that turn from the Truth*: And was not Tythes a Jewish Type when ended by Christ? And did not they that turned unto them turn from the Truth? which would be a Denying Christ come in the Flesh. Answer in Plaineness; else would they have given them for the Health of their own Souls, or their Fathers, or for the Pardon of their Sins. Also *Jude* spake of certain men that were crept in unawares (so they were crept in then) *Wo unto them*, said he, *for they are gone in the way of Cain* (mark, they were gone) *and run greedily after the Error of Balaam for Reward*. And *John* saw something that was not well in the Church of *Asia*, and therefore he exhorted them, *To Repent, and do their First Works* (mark, their First Works) and he exhorted some of them to their *First Love*. And how often did *Paul* exhort the Church to *stand fast*, fore-seeing the Danger of their being drawn aside?

Oh! that people rightly saw the Drift of the holy Apostles in these things, which was to keep them to the Faith once delivered to the Saints, and to walk as they had them for an Example; and not to take the Apostatized *Christians* for their Examples: And how mightily did *Paul* strive to keep the *Galatians* from the Works of the Law: And were not Tythes a Work of the Law? and never in use amongst the *Christians*, whilst they kept their First State. See what *Peter* saith 2 *Epist.* 2. 1, 2, 3. I might produce many Scriptures to prove that the Apostles fore-saw a Falling-away; but

but see what *John* saith, 2 *Epist.* 2. *Little Children*, it is the *Last Times*; as ye have heard that *Antichrist* should come, even now are there many *Antichrists*: And is not that *Antichrist* that is contrary to *Christ*, the *Everlasting High Priest*, not made after the *Law* of a *Carnal Commandment*, but after the *Power of an endless Life*; who put an *End* to *Tythes* and *Offerings*, and offered himself once for all. And further, *John* exhorted the *Church* to that they had in the *Beginning*, even to the *Anointing* within, to preserve them out of the *Snares of Antichrist*, because he saw him working in a *Mystery*; before whose time I do not find that *Tythes* came up in this last Age. Oh! How lovingly did *John* write unto them? saying, *Little Children* abide in him. Further, see what *John* said in the *Revelations Chap. 13.* he said, *He saw a Beast* coming up out of the *Earth*, and he had two *Horns* like a *Lamb*, and he spake as a *Dragon*, and he exerciseth all the *Power of the first Beast*; And what was the first *Beast*? was it not that *Spirit* that was got up among the *Heathen Emperors*, when they persecuted the *Christians*? And afterwards, when the second *Beast* arose, which had two *Horns* like a *Lamb*, did not the *Christians* persecute one another, and the *Pope* get over the *Kings* and *Emperors*? And this *Beast* wrought *Miracles*; Here the *Papists* may see from whence their *Miracles* came: And this *Beast*, that came up like a *Lamb* (mark, mildly by *Perswasion*, yet at last) causeth all both *Small* and *Great*, *Rich* and *Poor*, *Free* and *Bond* to receive a *Mark* in their *Right-hand*, or in their *Foreheads*; and that no Man might *Buy* or *Sell*, save he that had the *Mark* or the *Name* of the *Beast*.

And now *C. N.* see what *Laws* thou *Presbyterian* so strongly pleadest for; Is it not so in most places now, that a *Man* can hardly buy, sell, or *Trade* with any thing, but the *Priest* will look for a *Tenth Part*, if not for a *Seventh* of many things, which need not be named, seeing the poor *Country People*, that labour hard for what they have, know so well how *Coverous* the *Priest* is, that if he hears the *Sow* has pigged, away goes he, or sends, to see what is for him, or when the *Ewe* has lambed; but he will make them keep them till they be fit for his *Mouth*; likewise when the *Sheep* are sheared, *Corn* and *Apples* ready: And dost not thou

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plead right by the Beasts Law? But what Example is there in Scripture for these things? This is more then the *Tenhs of Lands*. But thou sayest, *It is known to every Buyer and Seller*; and thou seemest as if thou wouldst have none Buy or Sell; where the Beast hath power but those that can pay these things: But is it not a Mark, that those that pay and plead for them are Upholders of Antichrist's Kingdom? *John* numbred the dayes of the Beast, *Verf. 18.* contrary to thy pleading; for thou pleadest as if his Raig might never have an End: But *John* spake further of the Down-fall of the Beast, and said, *If any Man worshippeth him or his Image, or received his Mark, they should drink of the Wine of the VVrath of God, Rev. 14.* He said further in *Rev. 17.* *There came one of the Seven Angels, which had the Seven Vials, and talked with me, saying unto me, Come hither, I will shew thee the Judgment of the Great VVhore, that sitteth upon many VVaters, with whom the Kings of the Earth has committed Fornication, and the Inhabitants of the Earth have been made Drunk with the Wine of her Fornication.* And how are Men when they are drunk? Are they not beside their Right Senses, and stagger and reel up and down, as they did at that day, when Tythes came last up? And dost thou think that those Kings or others knew well what they did when they gave Tythes for the *Pardoning of their Sins*, or for the *Health of their Souls*, or for their *Fathers Souls*, and gone from Christ, the Saviour of their Souls? Or whether were they not drnnk, by drinking of the Whore's Golden Cup, and beside their Right Senses, or at best, *perswaded that they should merit Heaven by their own Good VVorks*? And did not this make the *Pope* and his Strain so High and Rich? And whether that which a Man doth when he is drunk, or not in his Right Senses, or doth not well know what he doth, must needs stand firm without Alteration? Can a Will stand good by Law when a Man is not in his Right Senses at the time he makes it? And that this was their Cases, I think few but *Papists* will deny.

*The Waters where the Whore sitteth are Peoples, Multitudes, Nations and Tongues.*

But some may Object, and say, *Were not many Good and Wholsome Laws in this Nation made by the Papists, and yet thou sayest, they were in the dark, and their Examples not to be followed?*

To which I answer, I never denyed but that there might be some good amongst them, especially in *Temporal Things*: We see many a Wild Drunken Man, that hath a large Understanding in *Temporal Affairs*, yet knows little of the *Things of God*. And it seems to me, that although Tythes themselves were not, nor are not *Spiritual*, yet they did rather relate to the *Church* or *Spiritual Things*, and therefore the Tryal of them was referred to the *Spiritual* or *Ecclesiastical Courts*, until *O. C.* put them down, and to gratifie the Priests made a New Law for the Recovering of Tythes.

And further, For the removing of all Scruple, I do affirm, that we do own all the Good and Wholsome Laws in the Nations that are for the Praise of them that do well, and for the Punishment of Evil-Doers.

But we believe that no man ought to have made Laws for the *Enforcing of Payment of Tythes*, because Christ the Pure Law-Giver put an End to them; but he did not end the Titles men had in their Lands: Hence I conclude, that the Titles men have, or Law by which men hold their Lands, is different from the Titles or Law by which the Priests or Impropiators hold their Tythes by; the one grounded upon Right Reason, more ancient then the *Papists*; the other a By-Law, made in the Midnight of Darknes, when men knew not well what they did, which indeed may be called, *A Usurping over men's Consciences and Estates*: For its most certain, men had Titles in their Lands before the *Papists* made Laws for Payment of Tythes.

Thou sayest in pag. 11. of thy Book, *The Author hath not yet proved, why Laws may not be admitted for Maintenance of Ministers, as well as Poor.*

To which thing I have something in my Heart to say concerning

ning my Faith, or what I believe concerning that Matter: I believe that all Poor ought to labour, so much as they are able, to maintain themselves, and not to spend any of God's Creatures in waste; and what they are not able to do by their own true Labour, is to be made out by them that have it: and this the Power of God compels them that are in it to do, if there were no outward Law to compel to it.

And I believe the like by Ministers, That they also ought to follow Paul's Example, that is, *To Labour with their Hands, that they might not be chargeable to any*, 1 Thes. 2. 9. Acts 20. 33, 34. Then I also believe, That if they be so called forth in the Service of the Lord, from their outward Callings, as that they cannot labour with their Hands to maintain themselves or Families, that then they may reap Carnal Things where they have sown Spirituals, or where they have planted a Vineyard they may eat Fruit, or where they have fed a Flock they may eat Milk. But the Jews were not to take Tythes of Strangers, the Priests were not to receive Wages of them they did no Work for; for that is counted unreasonable among men, to ask Wages of them they do nothing for: But the Power of God compels them that are in it, if Need be, to administer Carnal Things to those that sow unto them Spirituals; and there needs not an Outward Law to compel to it; for their Ministry takes Effect, and begets a Love and a Life in the Hearts of their Hearers; but a Dead Ministry begets neither Love nor Life in the Hearts of people, and so such Ministers are forced to cry out for an Outward Law to compel people to *maintain them in Pride, and Idleness, and Welfare*, contrary to Paul's Exhortation to Timothy, 1 Tim. 6. 7, 8. who said, *We brought nothing into this World, and it is certain we can carry nothing out: having Food and Rayment, let us therewith be content.* But these are not so content, but have great Revenues, as is well known: And are not these Revenues the Cause why so many men send their Sons to those Places called Universities, which makes our Nation swarm with so many Locusts, that destroy our Corn, and would devour every Green Thing in God's Garden, and preach Peace to people in their Sins while they put into their Mouthes, and so cause them to Err, Mic. 3. and keep from the Light that gives the Knowledge of God and of his Ways,

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and call it *Delusion*, and so keep people in the *Erring and Straying* from the *VVay of God* like lost Sheep. This is one Cause why we can pay our *Rents* to *Vicious Landlords* or *Papists*, and yet can't pay *Tythes* to the *Priests*; for they are Upholders of them in their *Wickedness*, if they will but satisfy their Ends; and many of them are *Evil Examples* themselves. Another Cause why we can pay our *Rents* to *Vicious Landlords* or *Papists*, but cannot pay *Tythes* to the *Priest* is, because we usually come into *Covenant* with our *Land-Owners*, to pay them *Rent*; but so we do not to the *Priests*, to pay them *Tythes*. Yea, and we can pay our *Chief Rents* and *Taxes* to the *King*; *Christ* said, *Give to Caesar the things that are Caesar's*, and to *God* the things that are *God's*; but never commanded his *Disciples* to pay or take *Tythes*: And were not *Tythes* *God's*? *Malachi*. 3. And when he ceased requiring of them did they not become the people's *Right*?

C. N. (pag. 13.) tells us a Story of some Conference he had with some of our *Perswasion* in *London* some years since, whether *True* or *False* I cannot tell; however, he seems to take *Occasion* against the *Light* in our *Consciences*, and saith, *Though I grant, That the True Spirit of God cannot Deceive, yet a Lying Spirit was in all the Mouthes of Ahab's Prophets; and I pray you (saith he) think it not Impossible that such a Spirit may be in you, while yet you think you have the True.*

*Answ.* And now seeing he sayes so, I think it not amiss to consider the *Fruits* and the *Effects* of the *False Prophets*, in whom the *Lying Spirit* was and is, that so we may know it where it appeareth now, or where it hath appeared in late years.

The *False Prophets* Encouraged *Ahab*, saying, *Go up to Ramoth-Gilead, and Prosper; for the Lord shall deliver it into the Hand of the King.* *Michaiah* the *True Prophet* said to the *King*, *A Lying Spirit is in the Mouthes of these thy Prophets, and the Lord hath spoken Evil against thee, Then Be-  
dekliah*

*dekliah* the Son of Chenaarah the False Prophet came near, and smote *Micaiah* upon the Cheek, and said, *Which way went the Spirit of the Lord from me to speak unto thee?* And *Micaiah* said, *Behold thou shalt see in that Day, when thou shalt go into an Inner Chamber to hide thy self.* Then the King said, *Take Micaiah, and carry him back unto Ammon, the Governour of the City, and say, Thus saith the King, Put this Fellow in the Prison, and feed him with the Bread of Affliction, and with Water of Affliction, until I come in Peace.* And *Micaiah* said, *If thou return at all in Peace, the Lord hath not spoken by me.* *Ahab* Disguized himself, yet a certain man drew a Bow at a Venture, and smote him between the Joynt of the Harness, that he Dyed, *2 Chron. 18. 1 King. 22.*

And was not this many of your Cases who are called *Presbyterians*, when ye were exalted in your Power? Did you not carry away as your own the Bishops Lands, Gleab-Lands, and some Men's Free Estates, which was theirs by a Law, (the Crime *C. N.* layes to the *Quakers*) and exalt yourselves in Pride by them, and forget the Lord? Of which things you cannot accuse the *Quakers*, since they were a People: For, as they were Convinced of God's Truth they left you, and bare their Testimony against you; and many of them you put in Prison, and fed them with Bread and Water of Affliction, and some Dyed in Prison by Reason of Hard Usage: And did not those Prophets in whom the Lying Spirit was, preach Peace to you in all these things, and encouraged you to go on, as *Ahab's* Prophets did? Then did the Lord raise up many True Prophets, and sent them among you, who told you, *If you went on in Self-endedness, Pride and High-mindedness, ye should be broken*; witness *George Fox* the younger, who told you, **AS YOU HAD BEATEN, HEWED AND BROKEN OTHERSEVEN SO SHOULD YOU BE BEATEN, HEWED AND BROKEN YOUR SELVES.** And did not this come to pass? Yea, and this with much more stands in Print over your Heads at this day. And did not the Teachers of the Nation Encourage you to go on, and petition against the *Quakers*, calling the



Truth *Hereſie*? And how did they flock to *Richard Cromwell*, and called him *Joſhua*, who ſhould carry them into the Promiſed Land, which was but Tythes and Augmentations: But alas! how did the Lying Spirit deceive them, and all that believed them, and their Prophecying, inſomuch as that all their Harnes would not ſave them from God's Arrow? And how did thoſe hid themſelves that had ſmitten the True Prophets, and fawn, and flatter, and walk diſguiſedly like *Ahab*, and ſome put on a White *Surplice* on the top of a Black Coat to ſave themſelves? So I hope People will ſee where this Lying Spirit was and is.

*C. N.* granteth the True Spirit cannot Deceive; ſo the *Presbyterians* and their Priests may take the Lying Spirit home to themſelves, and be aſhamed that ever they Beat, Imprisoned, Whipped and Stocked the True Prophets and Servants of the Lord.

The *Quakers* have not forgot how you carried away as your own (the Crime that is laid to them) their Pots and Pans, Hay and Corn, and put the Servants of the Lord in Priſon when they could not feed your Lying Prophets, or when they ſpoak to them in the Steeple-houſes: But the Lord brought you down, and the *Quakers* and *Tremblers* at the Word of the Lord, whom ye derided, ſtand as Witneſſes againſt you. So *C. N.* thou and thy Party may take this to your ſelves, to the Shame and Infamy of your whole Profeſſion: For Perſecution is a Shame and Infamy to any Profeſſion whatever And have not you *Presbyterians* hid your ſelves, as in an *Inner Chamber*, when a Storm hath come? But when the Sun hath ſhined, and the Storm been over, like *Snakes* ye have come out of your Holes; witneſs *John Woodhouſe's* Meeting, and thine *C. N.* at *Wortenby* and at *Salxelby* in *Leiceſterſhire*, near unto us; we have ſeen your Deſiſed Service often blaſted, according to *C. N's* Belief.

Again, In thy 13th page thou ſayeſt, *And now my Friends, if you are convinced that Tythes are none of yours, conſider, think it not ſufficient to expiate your Guilt by ſaying in your uſual Language, Let them that are free to pay Tythes pay them.*

*Anſw.*



*Ans.* It seems thou thinkest thou hast done something, as thy words [*and now my Friends*] imply: But I must tell thee, We are convinced that we have as good right to the Tenth Part as we have to the other Nine, and that for these Reasons.

*First*, Because Christ fulfilled and put an End to that Law that gave Tythes, as before I have proved.

*Secondly*, Those that brought them up again were made Drunk by drinking of the Whore's Golden Cup, which was full of Abominations within, and consequently their Examples are not to be followed.

*Thirdly*, We believe, That every part and parcel of our Lands is our own, so far as our Deeds and Leases make mention; and the Increase is God's, lent to us: And we are commanded, Not to spend our Money for that which is not Bread, and our Labour for that which satisfieth not, *Isaiah Chap. 55*; And I must tell thee, We are not satisfied with the Priests, neither do we believe that they can give us the Bread of Life, and therefore we cannot pay them.

Again, Thou biddest us *Turn to the Light or Law in our Consciences*, and then tell thee, whether the following Conclusions must not necessarily fall, to the Shame and Infamy of our whole Profession.

*Ans.* Before thou callest it a *Pretended Light*, and now dost thou directest us unto it; but it matters not what thou callest it; we know it to be true Light, and have turned to it: and we find that thy Conclusions do not fall upon us; but we see that thou art like the Persecuting Jews, who numbred Christ among Thieves, and would rather have a Murderer or a Malefactor to live than he: And what was the Cause of the Jews Envy against Christ? Was it not because they thought in their Dark Imaginations he did something contrary to their Law? It

is like if one should have asked them, Who made their Law? they in their Dark Helliſh Natures would have ſaid, God gave it to *Moses*, and *Moses* ſaid in the four and twentieth Chapter of *Leviticus*, and the ſixteenth Verſe, *He that Blaſphemeth the Name of the Lord ſhall ſurely be put to Death.* And was not this the Crime they laid to him? But God forbid that I or any true *Chriſtian* ſhould believe that theſe words concerned him, ſo as to enſnare him, although they in their Dark Minds might ſo underſtand them.

And *C. N.* What is the Cauſe that thou counteſt us more Criminal then common Notorious Thieves? Is it not becauſe thou in thy Dark Imaginations thinkeſt that we do ſomething contrary to Law: But if one ſhould aſk thee, Who made thy Law thou condemneſt us by? Sayeſt thou, Such and ſuch Popiſh Kings made Laws for the Payment of Tythes, and you *Quakers* Refuſe to pay them, and therefore if Ignorance will not, nothing elſe can excuſe you before God or Man from being more Criminal then Common Notorious Thieves: And here art not thou worſe then the *Jews*, who pleaded a Law that was before the *Papiſts*, though they underſtood it wrong.

Thou ſayeſt, *Might not Popiſh Kings do what they would with their own?*

I anſwer, Yes; But the Increaſe of our Labour, and Flocks and Fields, that God bleſſeth unto us this year, was not theirs to give that dyed Hundreds of Years paſt: And did not Perſecutors plead Law in all Ages againſt the Innocent, and for their *Maſs* and other things, and thought they went right when they had Law on their ſides? Search Scriptures and Chronicles, and ſee if it were not ſo: And do not the Perſecutors plead Law now for the taking away of Goods, and that from ſome of you called *Presbyterians*? And may not ſome in Ages to come upon the ſame Ground that thou pleadeſt for Tythes, plead it Right according to Law, to take away Goods if any meet together to Worſhip God, if he prevent it not? Oh! that men ſhould be ſo blind to plead againſt themſelves: But thy Pleading ſignifies a Daubing.

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In the 14th page of thy Book thou sayest, *Our usual Demand, what Scripture can be produced to prove any Examples for Payment of Tythes to Gospel Ministers?*

*Ans.* Thou seemest to sleight us for so doing, and what a Stir have the *Presbyterians* made about calling the Scriptures the *Word and Rule*, and now if one speak according to them, he is counted as one that seems to have neither Common Sense nor Reason, or at best a Confident Weak Defendent; witness thy Reviling *Postscript* concerning my first Letter, thou sayest, *VVe ignorantly deny Scriptures to be the Rule to try and distinguish betwixt True and False Spirits*: But whither art thou gone? Thy Nakedness of Pretence to Truth is exposed to censure through thy own Ignorant Folly: What? are all the Pleaders for Tythes driven out of the Scriptures? And are they forced to flee to the Humane Law? *Presbyterians*, What is the Bible become of no use now? Must not the Pope's Authority be questioned? *It is enough to believe as your Mother Church believes.* Whither are you running? Come back again, come back again for shame; else the Lord will follow you, and ye shall not have a Hiding-place; it is the Word of the Lord in my Heart to you all, that you may be warned.

*C. N.* demands of us, *Whether Scripture Example be not equal binding to people as well as Ministers?*

*Ans.* That Example of selling all, and laying down at Ministers Feet, is not binding: Acts 5. 3, 4. Peter said to Ananias, *VVhy hath Satan filled thine Heart with a Lye to the Holy Ghost; whilst it remained, was it not thine own? and after it was sold, was it not in thine own Power?* So see this Example was not binding; the Sin lay in Lying against God, in pretending to give All, and yet kept a Part back. Neither do we find that this was practised any more.

He further demands, *What Scripture Example we can shew,*  
th at

that any man bought Lands chargeable with Tythes, and Refused to pay them?

*Answ.* It is not hard to guess from what spirit this Demand ariseth; but in the Eternal Light its seen to our Eyes to arise from that spirit that sleights us for sticking so close to the Scriptures: I might ask him, What Scripture-Example he can shew, that any man sold Land chargeable with Tythes under a Gospel-Dispensation? Again, seeing thou pleadest so much for *Papists* Laws, whether dost thou own all to be Right that was brought up by the *Papists*, yea, or nay? If nay, then how or by what must we distinguish betwixt Right and Wrong, Good and Evil, seeing there is Danger of calling Good Evil, and Evil Good; and of putting Light for Darknes, and Darknes for Light? Answer this Question, else stop thy Mouth forever.

There are some frivolous Demands in thy Book, but being sufficiently answered by my Friend *T. R.* I shall pass them by, desiring thee to take notice of the latter-end of thy last Letter; thou sayest, *But if the Truth be not on my side in what I have formerly offered, or may be offered by those of greater Understanding, then none of those Conclusions are applicable against you; but must confessedly be returned upon me, and those whose Cause I plead*

*Answ.* The Truth is not on thy side; for Christ is the Truth: and I do not know that thou hast named either Christ or Scriptures in all thy first Letter; only at last thou sayest, *Farewell in the Name of the Lord.*

*Answ.* The Name of the Lord is a Strong Tower, the Righteous flee unto it and are safe; but thou hast not fled unto it for Safety and Strength to mannage thy Design; but on the contrary, hast fled to *Popish* Authors, and set up the 1 Laws above Christ and Scripture; and so hast manifested thy self to be more of Antichrist then of Christ: So let thee and those whose Cause thou pleadest take thy Conclusions home unto your selves, and according to thy words, confesse them your Dues; for we are clear, as before is proved.

Addition,

## Addition.

**T**Here is a Sense upon my Spirit concerning some who have their Understandings so far opened, as to see that Ministers of the Gospel ought not to receive Tythes; but they cannot tell what to say to the Impropriators, because they are become as Free Estates or lay Possessions to them.

*Ans.* Why truly Friends, if I were free to pay Tythes I could rather pay them to the Priest or Poor, then to the Impropriators; my Reasons are, Because they are wholly diverted from the use that ever they were given for; For Mark, When they were given in the Time of the Law, they were given for the Poor, Fatherless, Widdow and Priest, that there might not be a Beggar in *Israel*; but being Ended in Christ, there was Collection among the Saints for the Relief of such as stood in need: And I believe they had never come up again, had not that Midnight of Apostacy come up; yet when they did come up again, they were given for the Poor and Priest, and for the Use of the Church, so called; so that I believe, although the Givers of them were Blind and Dark in that Matter, and their Example not to be followed, yet it never was their Intent, That they should be Bought and Sold, or become as Lay Possessions. Hence I conclude, That no man hath Right to Re-  
D ceive

ceive TYTHES from Another ; but when they were Ended by Christ, they became the Proper Right of the Donors, as was the Rest of their Increase.

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## Postscript.

**I** Have a few words to say in Love to all those that send their Sons to those places called Universities, with an Intent to make them Ministers ; *First*, Whether they think they buy the Gift of God or nay ? If yea, then are not they in the Gall of Bitterness, that think, that the Gift of God can be bought for Money ? *Acts 8.*

*Secondly*, If it be not the Gift of God, then what is it ?

*Thirdly*, Whether they that Sell the Gift of God for Money, are not as bad as *Simon Magus* the Sorcerer, who thought it might be bought for Money ?

And further, Be it known unto you all, The Lord will not have Ministers of your Choice ; but he will have Ministers of his own chusing, and he will set up his School on the Top of all your Schools and Colledges, namely, the Teachings of his own Spirit in the Hearts of his People ; for he is as Able as ever he was to chuse poor Trades-men, and to fill them with his Spirit, Power and Wisdom, and to send them forth



forth to preach the Everlasting Gospel, as ever he was, though some may say, *Is it not the Carpenter's Son, whose Father and Mother we know?* I might produce many Scriptures to prove that God and Christ oftentimes chose such as were Unlearned, and little esteemed in the Eyes of the World (see the first of the *Corinthians*, *verse one*, and *Acts* four, *verse thirteen*) that no Flesh might glory in his Presence: And now is the Lord fulfilling his Promises who said, *In the last days I will pour out of my Spirit upon all Flesh, upon my Hand-Maids I will pour out in those dayes of my Spirit, and they shall Prophecie: I will put my Law in their inward Parts, and write it in their Hearts*, Jeremiah 32. Joel 2. Acts **xiii** Therefore all ye that sleight the Lord's Work at this day, which he is doing in and among his People, beware, lest that come upon you which is spoken in the Prophets, Behold ye Despisers, and wonder and perish: <sup>for</sup> I work a Work in your day, a Work which ye shall in no wise believe though a Man declare it unto you.

*2. 18*  
*GOD*  
*there*

A Copy of a Letter sent to *CLEMENT  
NEDHAM*: Whereunto is added  
a short Postscript.

*C. Nedham,*

**I** Find Drawings in the Bowels of Love to write unto thee; and desire thee, that thou wouldst imploy thy Wisdom, Strength and Pretious Time in and for the Use and Service of thy Creator, and against Oppression that the poor People groan under, even as the Children of *Israel* did under *Pharoah's* Task-Masters; and not to spend it in and for the Use and Service of the Proud Priests and Impropriators, Beast, Whore and False Prophet, except thou art able to prove, They are of God, and their Wages Right, according to his Law, lest thou provest a Servant to the Devil; for he is the Root from whence all Evil springs, and thou canst not serve two Masters.

But if thou wilt persist in Opposing the Truth, and the Requirings of God's Spirit in the Hearts of his People; be it known unto thee, That New *Jerusalem*, which is coming down from God out of Heaven, prepared as a Bride adorned for her Husband (which thou writest against, and spendest thy pretious Time to oppose, and callest her Light a *Pretended Light*) will prove a Burdenfom Stone too heavy for thee to Overturn.

And now it is in my Heart to put thee in mind of thy

thy Unhansome and Unchristian-like Dealings towards us. *First*, The Time thou didst send thy Letter to us, was when Friends of *Clanſon* (where thou didst direct thy Letter) were under Sufferings and grievous Threatnings by *John Reay* Proprietor of the ſame Town, whoſe Envy was and is beyond the Bounds of *Chriſtianity*: And here thou ſeemeſt to add Affliction to the Afflicted, and to ſtrengthen the Hands of Evil-Doers. Again, After thou haſt ſent thy firſt Letter I ſent one in Love to thee, for that End that thy Understanding might be opened to ſee the Rice and Ground of Tythes, and what Spirit brought them up; hoping a Word to the Wiſe might have been ſufficient: But inſtead of accepting my Love, thou vilifiedſt me with Reviling Words, as one that ſeemed to have neither common Senſe nor Reaſon, and ſaidſt, *Thou waſt unwilling that the Nakedneſſ of our Pretence to Truth ſhould be expoſed to Cenſures through the Ignorance, Folly and Confidence of ſoweak a Defendent*: And here thou didſt manifeſt thy Pride, as if thou thought ſcorn to meddle with me; much like *Goliath* the *Philiftine*, who deſyed *Iſrael*, and diſdained *David*, and then brought forth another Monster more Odious then the firſt; and we being ſilent a while thou didſt put them all in Print, and for no other End, as I can ſee, but to render us Odious to the whole Nation, and to open a Gap for further Perſecution: For conſider, After thy many Arguments, and pleading Popiſh Laws, thou draweſt thy Concluſions, *That if Ignorance will not, nothing elſe can excuſe us before God or Man from being more Criminal then Common Notorious Thieves*: Further, Thou ſayeſt, *Malefactors do or may ſuffer Death by Law for ſtealing things of ſmall account; but*  
your

*your Robbery (sayest thou) is of great Value; and consequently the Laws are very favourable towards you. A sad Consequence! Were ever such Conclusions drawn against an Innocent People? Truly when I read them I could not but say, There was a Snare laid for our Lives; and it brought to my Remembrance the Cruelty of New-England's Persecutors: But how Just thy Charge is, I hope is or will in due time be made manifest.*

*From thy True Friend*

John Wilsford,

*Who could be glad to see a Persecuting Saul become a Preaching Paul.*

I have something further to say in answer to thy Book, which if I do hear thou art not satisfied, in due time it may come forth, seeing thou hast made my Name publick to the Nation.

Broughton, the 3d of the  
8th Moneth, 1673. }

J. W.

These words above written were delivered into the hands of C. N.  
the 5th Day of the 8th Moneth.

## A Postscript.

READER,

**F**Or thy better Satisfaction, or lest thou shouldst think I have not done fairly in mentioning some things that are done and past; do but consider C. N's Wicked Charge and Unhandsome Dealings towards me and the rest of my Friends; weigh them in the Ballance of Equity, and then see if I could do any less then I have done; or whether I have done any more then to lay the Load on the Right Horse. Further consider, That notwithstanding Christ Jesus so loved the World as that he laid down his Life for it, yet when the *Jews* rose up in Envy against him, he told them how they killed the Prophets, and stoned them that were sent unto them, as may be seen at large *Mat. 23*. And likewise when the *Jews* rose up in Envy against *Peter*, he told them how they crucified and slew the Lord of Life, as thou mayst see at large in the *Acts*, Chap. 2, 3, 4. And *John* said, *Rev. 18. 6, 7. Reward her, even as she rewarded you, double unto her double, according to her Works.* Some may say, *Art thou pleading for a Carnal Weapon?* I answer, Nay; the Saints Weapons are not Carnal, but Spiritual; the Lamb's Sword proceedeth out of his Mouth; if any man have an Ear to hear, let him hear, here is the Wisdom and Patience of Saints, He that killeth with the Sword, must with the Sword be killed. And so I leave, desiring every one to mind the Light of Christ Jesus, which gives a true Understanding of the Mysteries of his Kingdom.

*J. W.*

THE END.